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The Non-Subscribing Presbyterian

No. 354. MARCH, 1936.

TRUTH. Truth Triumphant | LOVE. Love Omnipresent | LAW. Law Omn potent.

CONTENTS:

NOTES AND NEWS	Front Page	OBITUARY	30
FIRST CHURCH: MEMORIAL SERVICE	... 27	REPORTS	31
THE QUINN CHARITY	... 29	EDWARD VIII. AND SEVENTH MAN ...	... 34

NOTES AND NEWS.

"And the King Himself followed the bier; and they buried Him; and the King lifted up His voice at the grave and wept; and all the people wept. And the King said unto His servants, know ye not that there is a prince and a great man fallen this day in Israel." "And the High Priest took a horn of oil out of the tabernacle, and anointed the King, and they blew the trumpet, and all the people said: God save the King."

* * *

"Teach us O Lord, to see Thy life in all men and in all the peoples of thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our day." (L. C. C. Liturgy)

* * *

The outstanding event among us early this month, will be the installation at Mountpottinger on Wednesday, March 4th, of the Rev. Frederic Munford, B.A., Barrister-at-Law. A happy and prosperous ministry is anticipated.

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev.A.Davison, Dromore, by whom they will be gratefully acknowledged.

April, 1936, number published on the **Fourth** Saturday of March. Copy should be in before March **21st** at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

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The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

THE MINISTERS' CONFERENCE

A full attendance of members was held in the Carlton Restaurant, Belfast, on February 3rd, 1936, the Rev. J. A. Kelly presiding. A full and frank discussion of the present and future of our congregations was discussed, and the necessity for realising just what the Church is, namely a "Non-Subscribing Presbyterian Church," with all that Presbyterianism implies, was very strongly emphasised. Various points of view were presented, and a very inspiring and profitable afternoon was spent This was the 196th meeting of the Conference. The next meeting will take place at the Carlton on March 9th.

THE WISE MAN.

"When we describe conditions as barriers or prisons we have failed to understand their nature, we have not yet understood them, in fact they still confine us. The individual who denounces religion, or ceremony, or conviction, or that which to another is truth, has still to learn the lessons these teach, and that all need to learn. He has escaped from them, or thinks he has, too soon. In this world there is nothing but opportunity, even though some opportunities we may no longer need. The wise man is he who can dwell freely everywhere, in religion, out of religion, in ceremony, out of ceremony, in nationality, out of nationality, in forms, outside forms, in narrowness, outside narrowness. The wise man is free of all life, and rejoices in it. The wise man knows no limitations to his kingship, no prisons, no bars. Everywhere he is king, and lives everywhere royally." G.S.A.

ORPHAN FUND.

The collections for the Orphan Fund should be made before the 21st of this month, in order to secure the entries being made in the current year's accounts.

THE MAGAZINE

For many years this Magazine was heavily in debt, so much so that, from time to time, meetings were called and the question of its continuance was debated. During the past few years, however, it has not only paid its way but there has been a good credit balance. That however has been the signal evidently to several congregations to lower their orders. The reduction began immediately the notice was made. One church began with reducing from 40 to 30, another 100 to 50, another 32 to 27, and so on. The Editor on receiving this information was inclined to take it as a censure upon his work; but was assured that the reductions were simply due to the fact that congregations had been taking more copies than they could dispose of. The coincidence is unfortunate, and on the face of it seems to be due to apathy and indifference. If by the time the Synod meets there has not been a move to keep up the sales of the Magazine, the Editor under the conditions of declining sales cannot be expected to retain the office.

THE HISTORICAL SOCIETY.

It is surprising to find so few names from the Non-Subscribing Presbyterian Church on the list of members of this Society, which the Non-Subscribing Presbyterian Church shares by right of Act of Parliament with the Presbyterian Church in Ireland. In these days the Widows' Fund does not form a strong tie because of severe restrictions which make it difficult for ministers who have already served a lengthy ministry on the other side of the water to join; but the Historical Society makes a link which can be strengthened very considerably. When divisions which rend asunder are united and healed, Presbyterianism in Ireland may become once again one body.

THE KING'S OATH.

The first duty of His Majesty the King, on his accession to the throne, is to take the oath in the following terms, upholding Presbyterian Government within the Kingdom of Scotland:—

"I, Edward the Eighth, by the Grace of God of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, do faithfully promise and swear that I shall inviolably maintain and preserve the settlement of the true Protestant Religion with the Government, Worship, Discipline, Rights and Privileges of the Church of Scotland as established by the Laws made then in prosecution of the Claim of Right, and particularly by an Act intituled an Act for securing the Protestant Religion and Presbyterian Church Government, and by the Acts passed in the Parliament of both Kingdoms for union of the two Kingdoms.

"So help me God.

"(Sgd.) EDWARD R. & I."

WOMEN'S LEAGUE.

The February meeting of Holywood Society took place on the 10th inst. when Miss Armstrong told us some interesting and amusing incidents which she experienced during a winter holiday in Canada. Our January meeting was cancelled owing to the death of His Majesty the King.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright!

A. H. Clough. 1819-1861.

* * *

Dr. Johnson, a great and learned man, when on his death-bed was visited by a young gentleman: The doctor said, "My young friend, attend to the voice of one who has had some fame in the world, and who will shortly appear before his Maker,—Read the Bible every day of your life."

MEMORIAL SERVICE.

Belfast: First Presbyterian Church.

A Memorial Service to King George V. which will long remain in the memory of the congregation was held at the First Church, Belfast, on Sunday morning, January 20th. The hymns included "O God, our help in ages past," and "O Love that will not let me go," —a favourite of the late King. The choir rendered an anthem from Spohr's "Last Judgment," Miss Gordon sang "O rest in the Lord," while at the close Mr. Albert Taylor played Chopin's Funeral March and the congregation joined in "God Save the King." The Voluntaries were—"A Solemn Melody," by Sir Walford Davies, and Handel's "Largo."

The Rev. R. Nicol Cross, M.A., took as his text, Deuteronomy ch. xxxiv., v. 5 and 8. "So Moses the servant of the Lord died there in the land of Moab according to the word of the Lord. . . . And the children of Israel wept for Moses in the plains of Moab thirty days." He said: It is little wonder indeed that the children of Israel wept for Moses. He had been to them a hiding place from the storm, the shadow of a great rock in a weary land. And now he was taken from them, and they were left desolate. It was as if the nation's heart had ceased to beat, and the voice of its calling gone dumb. A father had fallen in Israel. They could but bury him, and weep. They could not forget.

And to-day we have lost our King, the head of our nation, the father of our people. It seems a wonderful and very significant trait of the human heart that throughout the length and breadth of our own land and of the dominions afar off, within the bounds of an Empire on which the sun never sets, and nowhere more than here in Ulster, whatever the differences of social class and political party, sometimes deep and loudly discordant, whatever the divisions of race and creed, there should be this drawing together of inner spirit, this focus of eager intent, this concentration of deeper sentiment, upon one who remains exalted above all these other causes of mutual strife and segregation into groups, and is secure upon the common throne of a seething multifarious population.

It is not that George the Fifth was a dominating or coercive personality, not that it was his way to clothe himself in the formidable panoply of inherited authority, and wield the instruments of traditional sovereignty; neither the fancy nor the faculty for dictatorship were his—no, it was just his freedom from all that, from the pride of place and power and its hardness, something more human and simple and by that more winning, that he became what an outstanding figure of our time, as thinker and statesman, and of another nationality with which 35 years ago, ours was locked in war and enmity, I mean General Smuts of South Africa—that King George became what he called "the most beloved figure amongst the rulers of the world," and that our own Prime Minister could say that "there must be millions who feel that a wise and loving friend and counsellor has been taken from us, and for long the world will seem a poorer and a cold-r place without him."

His of course was the peculiar loneliness of the high places of the world, and the apartness which is the appanage of kingly station, but what the mass of us common folk felt was how much of the common man was in him, and how much of ordinary human quality and experience, which makes us all kin.

He was naturally diffident of his own powers and ever modest, and we can most of us understand what these characteristics must cost one who is called to such unique responsibility as his in the affairs of a nation and the fates of an Empire.

Think of the critical situations and problems that arose during his reign—military, political, constitutional and economic—that most desperate convulsion of the antagonisms of men in all history, the Great War, the formation of the Irish Free State and the Government of Ulster, the Parliament Act limiting the veto of the House of Lords, the General Strike with the internal clash of classes it involved, the extension of the Franchise to the whole adult population, including women, and the advent of unemployment like a paralytic stroke.

It has been asked—Is there a parallel for this compression of history within twenty-five years, this turbulent tide of events sweeping forward with a momentum that might at any time have brought disaster to national life and institutions? Yet he met it all with quietness, self-restraint, courage, dignity and wise counsel. He showed no loss of equanimity, however heavy the stakes and uncertain the event; no sign of fear or loss of nerve, He proved himself the possessor of resources of moral personality that were equal to the challenge, a match for the hour, and from the ordeal he derived understanding, consideration and kindliness which marked his dealings with his subjects.

It has been said the simultaneous passage through great emotions welds souls, and is it then a wonder if the agonies, anxieties and exultations of 1914-1918 which he shared with all his people of every class, from peer to peasant, rich and poor alike, were as a burning fire in which King and Nation were fused into a unity of suffering and endurance out of which they forged links of memory and soul that cannot be broken. It was the baptism into a comradeship of sorrow and of struggle knitting man and man together on the basis of a common humanity, than which nothing is deeper or stronger.

It was in that long-drawn out and tortured epoch that he who had been given the throne of England by Divine right and hereditary title won his way to the heart of England by right of common manhood and title of humanity.

There is a reciprocity governing the laws of nature and mankind so that what we give we get; and when he who took a kingly part in the deprivations and sorrows of every home at that time when the angel of death went through the land, taking away its sons, was himself later brought face to face with death, anew the heart of the people was drawn out to him in extremity and passing through the same deep waters of affliction as are the lot of all our race. Again, because he bore the griefs and carried the sorrows that come to all without distinction of class or condition, we found in him the symbol of our common humanity, and as a man among men, a sufferer among sufferers, he became doubly endeared and was brought closer to the affections of the common folk.

It comes out too in his family life. He was a man of the home; his marriage was one of unclouded happiness, and in Queen Mary he had an ideal comrade and counsellor, an unfailing comfort and support, a true wife and Queen. In the bosom of his family and in the cultivation of the domestic virtues and affections he found continual rest and refreshment. And there he was careful to set the example of genuine piety and religion—religion which alone can keep courts and princes from the contageous blastments of the world, and save their soul.

All through, I think the special love he won was because we thought of him as so much like ourselves, so human, having to face his tasks and do his constant and exacting work in the teeth of limitations of strength, but ever with a high sense of responsibility and an unwavering conscience.

Again and again those whose office enabled them to know him intimately have spoken of his devotion to duty. Duty was the first principle of his life—*noblesse oblige*. In that he showed us where true kingliness resides, a kingliness that can elevate the lowest station, crown the humblest life. The golden crown he leaves to his son, King Edward VIII., who we pray and believe will wear it undimmed and untarnished; but to all of us he bequeathes the nobler crown of duty and the royalty of service, service of our country and our race. And where he always went for strength and inspiration to do it, we can go with his devoutness and humility—to the presence of God the King of Kings and Lord of Lords.

Non-Subscribing Presbyterian Church of Ireland.

SUNDAY SCHOOL COMMITTEE.

The following are the subjects for the Essay Competition for 1936:—

I. "Give the Parable of the Prodigal Son in your own words—and its teaching."

II. "Tell the story of Elijah."

III. "Truthfulness."

IV. "Is War Anti-Christian?"

V. "Describe the Character of the Apostle Paul."

VI. "What does Nature teach about God."

Essays are to be written on one side of paper only.

The name, age, and the Sunday School the competitor attends are to be written on front page, which must contain nothing else. Commence the Essay on the second page—front page to be detachable.

Essays of competitors over twelve years of age must be of not less than 500 words.

Essays are to reach me not later than Monday, 18th May, 1936.

REV. J. GLYNNE DAVIES,
The Manse,
Comber, Belfast.

THE DIVINE WISDOM.

A rainbow, of which each colour expresses the character of one religion, each original and splendid in its own way, forming when joined together the one white light.

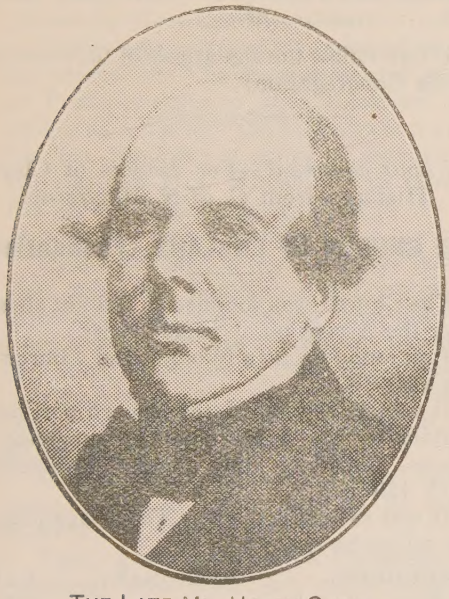
Dr. Anna Kamensky.

THE QUINN CHARITY.

STORY OF ITS ORIGIN.

The election of Mr. J. E. Connor, J.P., as Chairman for the ensuing year of the Quinn Charity, Newry, presents an appropriate occasion to recall how this philantrophic institution—the largest of its kind in Ireland came into being.

Its benevolent founder was the late Mr. Henry Quinn, who was born in Newry in January, 1812. His father, also named Henry, was a prosperous merchant, and was one of two brothers who had settled here from the neighbourhood of Rathfriland. His mother



THE LATE MR HENRY QUINN.

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was a member of the Glenny family, Newry. Henry had three brothers and one sister, viz, John, who became a solicitor; William, who succeeded his father in business; and James, who, after amassing a large fortune in Newry, purchased in 1846 the old episcopal palace at Dromore, where he died. The sister married (first) a Mr. Boomer, of Belfast, and secondly, a Mr. Isaac Andrews, of Comber. She died without children, and none of the four brothers were married.

Henry Quinn was educated in Newry, most probably at the famous Dr. Henderson's School, and at an early age was apprenticed to business in Belfast. From thence he went to the Cape of Good Hope, South Africa, and while sojourning there with a friend, he met a merchant who offered him a position in his counting house in Capetown, which position Henry accepted. Here he prospered so rapidly that ere long he was able to start out for himself. Becoming eminently successful, he removed to London, where he established an extensive wholesale trade in connection with a Glasgow firm, he managing the London branch.

This business flourished greatly, and about twelve months before his death he retired from active business with a large fortune, which he later doubled by dealing in stocks and shares.

In religious convictions a strong Unitarian, he died at his residence, Downe Terrace, Richmond, Surrey, in October, 1887.

By his will he left £145,000 for the establishment of the Quinn Charity, which has ever since been productive of the greatest possible benefit to many people. It is administered by a board of six trustees drawn from the four principal religious demominations in the town. The members of this board at the present time are:—Mr. J. E. Connor, J.P. (Chairman); Mr. J. J. McArevey, Mr. R. J. McCombe, Mr. F. W. P. Armstrong, Mr. Christopher Warnock, and Mr. J. C. Thompson.

Henry Quinn also left the handsome sum of £55,000 to London charities; £5,000 to the General Sustentation Fund of the Remonstrant Synod of Ulster; and a number of smaller legacies to friends in London, Newry and elsewhere.

The late Rev. George J. Slipper was clerk of the Charity Trust for a number of years, and was succeeded by the Rev. John McCleery, B.A., S.T.M, minister of the Non-Subscribing Presbyterian Churches in Newry and Warrenpoint.

Rev. Mr. McCleery has often been complimented on the able and efficient manner in which his duties are carried out. He takes a keen interest in the work and is held in high esteem by the members of the Trust and the annuitants alike.

The bereavement of Mr. de Valera by the tragic death of his young son Brian, has for the time time being evoked a wide-spread sympathy with him, transcending all parties and religions. The King has sent condolence, as have leaders of the Northern Government. Our readers must have heard of the tragedy with feelings of sorrow for the young man's parents and family.

OBITUARY.

Hugh Ennis, Ballyhemlin.

Mr. Hugh Ennis was connected with one of the foundation families at Ballyhemlin. He was a staunch supporter, always ready to help when help was needed He had reached his 80th year. For the last few years he resided in Kircubbin having disposed of Ballyhemlin Farm. His children: James, Kate and Adam, together with his wife pre deceased him. Two grandchildren survive, Samuel son of James, and another the daughter of Adam. Hugh Ennis was a kindly genial type of man, and the large gathering at his funeral at Ballyhalbert, testfied to his popularity among his neighbours.

Mrs. John Robinson, Kilmore.

We regret to record the passing of another of the original members of the Non-Subscribing Presbyterian Church in the 99th year of her age. Prudence Robinson was the daughter of Mr. Savage Hay, Lodge Hill, a respected member of Clough Church, and in her early years was associated with the church of her father. On her marriage to the late Mr. John Robinson, Ballintogher, Saul, she joined our church at Downpatrick. Some years ago her son Hugh, with whom she lived, removed to a farm at Kilmore, near Crossgar, but they still retained their connection with the church at Downpatrick. Mrs. Robinson had remarkably good health, and was able to take an active interest in the work of the farm up till a year ago, when the infirmity of age confined her to her room, and she passed quietly away in the early morning of February 1st. She was buried beside her husband in the family burying-ground at Clough. The Rev. James Shaw Brown and the Rev. J. J. Magill, B.A., officiated at the church. Mrs. Robinson was the mother of the Treasurer of Clough Church (Mr. Samuel Robinson), to whom and to his brother Hugh and the grandchildren, we tender our sympathy in their bereavement.

The sin of intolerance is nearing its dissolution. I find to-day a kindlier spirit and a more generous attitude among men than I have ever known. Although religious leaders complain of the lack of interest in religion, the ethical standard is higher than it has ever been. It is a mad world in many ways, but a glad world in more.—David Kirkwood, Clydeside M.P.

FORM OF CALL.

To the.....

We the Congregation of ....., in connection with the.....Presbytery, having heard a good report of you, and being fully satisfied of your capacity to be our spiritual teacher, do hereby call and request you to undertake the work of the Gospel ministry amongst us; and should you be settled amongst us, we promise duly to consider your instructions, to respect you for your work's sake, to pay for your support per annum all the stipend and....., and to submit to the discipline of the Non-Subscribing Presbyteriau Church of Ireland.

Dated and signed in our Meeting House, this.....of.....

[Here follow the signatures of the members of the Congregation].

Without comment—For readers of Church History—from *C. of E. Magazine.*

THE CHURCH OF ENGLAND (Foundation).

The Church was founded in Britain shortly after the Ascension of Jesus Christ.

It is found as a fully organized Church by the year 300.

It was driven out of the eastern portion of Britain by the Anglo-Saxons; surviving in Wales, Cornwall and modern Lancashire, A.D. 450-550.

It was re-established by Three Agencies in the following way:—

KINGDOMS.	MISSIONARY.	DATE
1. Kent Wessex	Italian Missions ...	597-654
2. Sussex Essex Northumbria Mercia	Scotch and Irish Missions (from Welsh Church)	600-700
3. East Anglia	Burgundian and Irish	631
A Union of the diverse Missions took place under Theodore ...		673
The old Church surviving in Wales accepts the rule of the Archbishop of Canterbury ...		1115

These form together the Church of England.

On the pectoral cross of the Archbishop of Wales are inscribed the Welsh words—GWD FI ATTAT, "Raise me unto Thee." They were the dying words of St. David, Patron Saint of Wales.

REPORTS.

Warrenpoint—The annual congregational social, in connection with this Church (which had been postponed owning to the death of King George), was held on the 30th ult. The Rev. John McCleery, B.A., S.T.M., minister-in-charge, presided, and introduced an enjoyable programme of songs, recitations, etc., to which the following contributed :—Misses Ileen Taylor, T. McGuffin, May Hamilton, N. Robb, Eva Clayton, Anna Hamilton, Edith Taylor, Edna Clayton, Agnes Lockhart, Mrs. F. Kerr, Mrs. Doey, Masters Ernest Taylor, Jim Taylor, Herbert Taylor and Mr. Robert Kerr (one of the oldest members of the congregation) who delighted the audience with his vocal item. The accompaniments were played by Miss Agnes Lockhart.

Games were afterwards indulged in, and at an interval the Chairman presented a packet of Treasury notes to Miss Lockhart, Altnaveigh, as a mark of the congregation's esteem for her kindness in acting as organist since the death of Mrs. Mitchell. He referred to the very capable manner in which the duties of organist were carried out.

Miss Lockhart, in reply, thanked the Chairman and other members of the church for the handsome gift, and assured them that it was only a labour of love to come to help them at any time, especially in the praise service.

Those who acted as tea-makers were :—Mrs. McCleery, Mrs Doey, Mrs. F. Kerr, Miss Bailey and Miss N. Robb.

Others who rendered valuable assistance were :—Mrs. R. Kerr, Messrs. R. Kerr, F. Kerr and T. Brown.

Toys, games, etc., were presented to the children, and fruit and confectionery distributed during the evening.

The singing of "God Save the King" concluded the proceedings.

Comber—A most successful entertainment was given by our "Gipsy Troupe" on Thursday 30th January. The stage had been arranged in canavan fashion and the lighting effects were very effective. Solos, choruses, character-songs and dances were rendered in fine style. The School-room was filled to over-flowing and many were unable to gain admission. Our thanks are due to Mr. W. Munn and Mr. Harry McCormick for the excellent manner in which they had trained the Troupe. The proceeds were in aid of church funds.

On Friday 7th February, the Winter Sunday School Treat was held, a enjoyable tea was served to the scholars in the Old School-room. Following the tea, an entertainment was given by the scholars in the large School-room. This consisted of a Fairy Play by the younger scholars—a sketch by the elder ones. Songs and recitations were also given. Great credit is due to Mrs. Watson, Miss Doreen Hind and Miss Helen Ferguson for their painstaking work in the preparation of all the items.

Mrs. J. K. Murphy presented the prizes to the scholars for faithful attendance and good conduct at the Sunday School.

The minister presided and expressed his warm thanks to the teachers for their faithful and loyal work in the Sunday School, and to the parents of the scholars for their help and encouragement. The School-room was well filled, and the entertainment was thouroghly enjoyed by the audience.

Mountpottinger—The Annual Sunday School Party and presentation of Book Prizes for Regular Attendance took place on Friday, January 31st. The Chair was occupied by Rev. J. Dare Davies (Minister in charge) and Mrs. Davies kindly undertook to hand over the Prizes. In place of a Concert the Scholars were delighted to welcome Mr. Fred Collins of the Ministry of Pensions who provided an hour and half's entertainment with his "Cine Kodak." The films shown were of both humourous and instructive variety and Mr. Collins was the recipient of a hearty vote of thanks, whilst enquiries were made as to when he would pay a return visit.

Rev. F. Munford, B.A. is due to commence his Ministry on Sunday, March 1st and the Installation Service has been fixed for Wednesday, March 4th at 7-30 p.m. E.R.J.

Belfast Domestic Mission—The Annual Sermons are to be undertaken this year by the Rev. W. Priestley Phillips, M.A., of the Liverpool Domestic Mission, on March, 1st, in the morning at First Church, Rosemary Street, and in the evening at All Souls, Elmwood Avenue.

Mr. Phillips was educated at the Unitarian College, Manchester, and Harvard University, Boston, and has had charge of congregations at Stand and Sale before he took the position he now holds at the Mill Street Mission. He has visited our churches in Australia and has several times occupied Belfast pulpits. He will also address the Annual Meeting in the Central Hall on Monday, March 2nd at 3-30 p.m, when all sympathisers in the work of our Belfast Domestic Mission will be welcome.

The Sunday School pupils gave a successful Concert on Wednesday evening, 29th January. The programme which was prepared by the teachers consisted of recitations, musical numbers by the junior choir, negro minstrel performance by boys and a play entitled "Loyalty" by girls. The hall was filled to capacity by parents and friends, who gave the youthful performers an enthusiastic reception. The teachers and children were heartily commended for their efforts.

The annual competitions in connection with the Boys' Club took place on Friday, 14th February. The display of handicrafts and number of boys competing in Elocution showed a considerable increase while the standard of work was also higher. So close was the competition that in some instances the judges were obliged to ask for a repetition of pieces.

In the senior Elocution class Sam McManus won the silver medal. In the junior, J. Carson was awarded silver medal for first place and T. Sherlock, book prize for second place.

In Handicrafts David Carson won silver medal for first place, with a wireless set. The junior medal was awarded to V. Carson and second prize to G. Ferris. For first-place in Drill Down David Carson was awarded silver medal and R. Miller second prize. To the donors of medals and prizes we tender our sincere thanks.

After the programme a sale of articles made by the club members was held, the proceeds will go to promotion of activities for boys.

Mr. J. Gilliland, the leader, whose untiring efforts on behalf of the boys was chiefly responsible for this year's success, was heartily commended for his valuable work. Tea was served to a large group of parents and friends at the close. W.E.

Beauty of Scenery—"The supreme power of scenery over the mind of men as a creative and regenerative force is entirely overloooked. "Let the Welsh take this saying to heart: 'Wales is a maid whose face is her fortune.' And I am well persuaded that the restoration of Welsh scenery would not only provide a national industry, but re-incarnate a national art. The only people who understand the amenities of the material side of scenery are the Japanese. A cult of the spiritual side of scenery has remained always a mystic dream of the poets."—Edmund Vale in "The World of Wales."

MOTHERS AND DAUGHTERS.

"I would like to urge upon mothers that, whether their daughters are specially gifted or no, whether they are destined for domestic life or for an outside career, whether they are to marry or remain maidens, it is a priceless benefit to them to be self-poised, stable, and owing the power (which can be attained only by practice) of directing and holding their attention where it is needed.

"The control of attention is difficult in youth, for some because they are not interested enough, for others because, they are interested in too many and too diverse things.

"A wise mother would do all in her power to help a girl to control her attention, instead of as too many mothers do, constituting herself as one of the girl's chief distractions. Until a girl is given the same respect for her personality as a boy, we shall not know the best of which women are capable."—Mrs. H. M. Swanwick, in "I Have Been Young."

WOMANHOOD.

"A lady who exercised a great influence in the world, has this testimony given of her. "She serves us wisely and gently, by the mere fact of her 'being'. . . Her influence is more felt through 'being' than 'doing.' It is so very subtle and fragrant, so gentle and yet strong, so truthful."

He said, "I see." And they said: "He's crazy; crucify him." He still said: "I see." And they said: "He's an extremist." And they tolerated him. And he continued to say "I see." And they said, "He's eccentric." And they rather liked him, but smiled at Him. And he stubbornly said again: "I see." And they said: "There's something in what he says." And they gave him half an ear. But he said as if he had never said it before: "I see." And at last they were awake; and they gathered about him and built a temple in his name. And yet he only said, "I see." And they wanted to do something for him. "What can we do to express our regret." He only smiled. He touched them with the ends of his fingers and kissed them. "What can we do for you?" "Nothing more than you have done," he answered. And what was that? they wanted to know. "You see," he said, "that's reward enough; you see, you see."—By Horace Traubel.

FUNNY-BONE AND BACKBONE.

Miss J. B. Crosbie, who has been engaged for over thirty years at Salisbury St. Council School, in a crowded area in Liverpool, gave her views on the qualities needed if teachers were to do their work properly, at a recent conference. She said :—

"I have found that you have got to have two things to do your work properly, especially in a slum. You have got to have a funny-bone and you have got to have backbone. If you have got these two things you will find you give these people a wish-bone.

"Who has the right to say that reading, writing and arithmetic are the be-all and end-all of a school? They are good, but education is the be-all and end-all of a school, and if I had my way every school would be a social centre.

"Education should be given wherever there is ignorance. Ignorance is not in a child of three—the child of three knows all it ought to know. It is often the men and women of 33 who know very much less than they ought to know.—*Public Opinion.*

"We must remember that a state of war is by no means necessarily confined to a state of physical conflict in which armies and navies and aircraft are engaged. Is there not a state of war where there is unemployment? Is there not a state of war where there is religious conflict, of whatever kind? Is there not a state of war where there is economic conflict, of whatever nature? Is there not a state of war where strength imposes its will upon weakness? Is there not a state of war wherever and however cruelty is practised? Is there not a state of war where ugliness menaces grace, where vulgarity menaces refinement? Is there not a state of war in the very individual himself when dis-ease triumphs over ease, when the lower nature becomes insubordinate to the higher, when passion ceases to be compassion, when licence takes the place of reverence, when selfish pride takes the place of understanding appreciation? Is there not a state of war wherever ignorance holds sway at the expense of wisdom, wherever mere numbers have pre-eminence over wisdom? G.S.A,

* * *

The only laws of privilege we have in the United States are laws favouring the poor and discriminating against the successful.—Edward Howe.

REALITY.

Ferns, paths, an old apple orchard, the song of trees.
Tents hidden in cool shade.
Bedding in straw piles.
Happy groups loitering in the sun.
Fragrant odours from the camp kitchen.
Green tables, food served in granite-ware basins, yellow-jackets in the syrup jugs.
Discussions day and night carried over into dreams.
Early morning fogs drifting low upon the mountain, comes the sun, the wind, racing clouds, blue sky.
The rhythmic beat of waves against rocky shores, sea-gulls in lazy flight, sail-boats.
Camp fires, smoke in the eyes, moonlight, a story-teller of pirate appearance, flashlights in the dark.
Ice-cold swims, sunburns, mosquitoes.
A bearded teacher wearing a peaked hat.
An elf-like lady sitting in a patch of moss teaching meditators.
Autos parked here and there, proud of their mileage.
Good byes, the last car leaving camp, a swirl of dust:
Life; Silence; Peace. L.B.

"Father Woodlock, the noted Jesuit, speaking in Manchester on February 5th, said that during the last twenty-five years more than a quarter of a million converts had been received in the Catholic Church in England and Wales. The converts included 310 Anglican clergymen and 12 Nonconformist ministers. Five per cent of these clergy had failed to persevere in their new allegiance. Of the Anglican clergy 227 were Anglo-Catholics, sixty-six were from average Anglicanism, and the remainder were Low Church or Evangelical."

* * *

Business is food-getting; all religion, education, art and politics are secondary to it; for without Life (which Business maintains) we should need neither literature nor salvation.—Ed. Howe.

* * *

"Of living creatures, business men are the most sane"; and while they have ideals, as the poets have, they also know what the poets do not, "how these ideals may easily be made professional and mischievous."—Edward Howe.

EDWARD THE EIGHTH AND THE SEVENTH MAN.

Copied by Sir Almeric FitzRoy, clerk to the Privy Council, into his Memoirs, but was there given incorrectly; this version is the true one.

"As Prince of Wales our present King was asked one day if he would visit a little private hospital where 36 men, so terribly injured in the war that they could never hope for release, were fighting the desperate battle of patience and courage. The Prince named a day, and drove privately to the hospital.

"In the ordinary way he went round the beds and was then conducted to the door by the grateful staff. But he stopped suddenly and said, 'I was told you had 36 patients. I have seen only 29.'

"It was explained that the seven other patients were so tragically disfigured that the visit to their ward was purposely omitted; but he insisted on seeing them. He was ushered into the ward where they lay, and at each bed he stopped for some minutes, saying cheering words and thanking each man in the name of England for his self-sacrifice. Then, once again, he paused.

" 'But there are only six men here,' he persisted. 'Where is the seventh?'

"He was told that nobody could see the seventh man. Blind and deaf, disfigured out of the likeness of humanity, this seventh man, they told him, lay in a room to himself.

" 'I must see him,' said the Prince.

" 'Better not, sir; it is terrible.'

" 'Still, I wish to see him.'

"One member of the staff accompanied the Prince into that little darkened room, and the Prince walked firmly to the bedside. He turned very white, but stood there with bowed head, looking at the man who could neither see him nor hear him, looking at that awful wreck of manhood as though he would see the final anguish of war. Then, very slowly, he stooped down and kissed the man's face.

"When he rose it was as if another Presence had come into the room."

Public Opinion.

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And he and they together
Knelt down with angry prayers
For tamed and shabby tigers,
And dancing dogs and bears,
And wretched, blind pit-ponies,
And little hunted hares.

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